

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, MARCH 12, 1830.

NEW SERIES, VOL. IV.—NO. 11.

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN.
WILLIAM ANDREW, Editor.
THE PEEBLES.

ORIGINAL SERMON.

BY REV. WILLIAM I. REESE.

No. II.

TEXT.—"For when we were without strength, in due time Christ died for the ungodly."—Romans 5:6.

The notion that we must do something for our Maker before he will do any thing for us, has hitherto received a wide range of sanction in Christian churches, and is still maintained by thousands who are this moment groaning beneath the load of fears which it naturally imposes. But this strange and untenable opinion did not receive the support nor approbation of our Lord and his apostles, as the whole of their preaching abundantly shows. This characteristic of the Gospel of Jesus Christ recommends it to the eye of enlightened reason.

The moral condition of man, in all ages, from the infancy of the world up to the present time has demanded divine interposition, for his instruction and happiness. The most useful knowledge, and most proper precepts were communicated to our first parents, and the tenderest care was bestowed upon them by their indulgent heavenly Father, for they had no earthly ancestor or predecessor to look to for those helps. Being originally possessed of the common weakness incident to mortality and partaking of all the liabilities of human nature, in their progress in the affairs of life they erred, which was no more than might have been expected. From this first transgression have been woven the most singular webbs of doctrine, that the inventive fancy of man could devise, and will vie with the most profound mysteries and follies that ever emerged from the fruitful genius of idolatrous Egypt, or Pagan Rome. But I shall waive all notice of them, as they would only serve as clouds to obscure the rays of divine light.

As soon as they had transgressed the command of God, guilt as a never failing consequence, seized their minds, and they sought to hide themselves from the presence of their merciful and provident Creator. But no recess could screen them from his piercing and all-pervading view. Nothing like a loss of communion with God was announced as a result of their error, because their divine Father knew, that now, in their guilty, and as it appears, penitent state, they needed more of his communion and care than they required before. No symptoms of displeasure appeared in the conduct of our Creator on that occasion; but with the tenderness of his nature, he made provisions for his defenceless creatures, and fairly intimated to them the final cessation of evil in the world, by the introduction of that divine seed who should destroy the influence of the carnal mind, convert the soul to God, make an end of transgression and sin, and bring in everlasting righteousness. The full import of this promise we may presume was not fully understood at the time, but that it had this meaning is amply proved by subsequent scripture testimony.

This Deliverer was announced from time to time to the patriarchs of the Jewish nation, and to the prophets and leaders of that people in following ages.—Those servants of God preached to the people those great and important truths, of a national and private character, with which their writings abound. They were appointed guardians of the people of Israel, and, under their peculiar form of government, watched over both the political and religious affairs of the nation.—They never neglected to give warning when danger was approaching, but lifted up their voices like a trumpet, and showed the people their transgressions and the house of Israel their sins. These, and the like services were promptly rendered to all the subjects of their instructions, from the earliest period of antiquity, through all the generations of men, and the revolutions of time, till that glorious Seed came to whom the promise was made—"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The instructions so imparted were of a moral nature, and sufficiently varied to meet the several wants and spiritual necessities of the people. But it is a remarkable property in all the teachings of the prophets by the holy spirit, that no person is ever told, that his everlasting all is suspended upon his being prospective, that the promised Messiah will be his saviour. Nor has any true teacher ever asserted, that a covenant of grace was entered into between the Father and the Son, to remove the guilt or consequences of original sin, nor that any person is rendered more salvable and safe by the strength and efficacy of any such covenant. But the wisdom of our world has made all these additions to the sacred volume, and entailed them upon the human family as the genuine relics of the wisdom which is from above. Beware, my brethren, that you admit no spurious scripture or unlawful deduction of genuine scripture to come in for a part of your creed, and guard vigilantly the purity of those principles which now

distinguish your religious belief. You never can hope to exchange them for those which are better, for better have never yet been revealed. But this guard can never with proper prudence and success be placed over the religion you have adopted, without frequently and attentively perusing the divine evidence by which it is revealed and sustained.

As then the moral condition of man in all ages antecedent to the coming of our Lord, required and received divine interposition for their temporal and spiritual nourishment, so also, when the fullness of time had come, the whole world was in a piteous condition on account of mental darkness and sin, and needed a repetition of the oft received mercies of the Creator. Never had there been a time when the people of Israel had been sunk so low in the degradation of their habits, as they were at this time; and never had there been so general an expectation of help from heaven as then. But if here we should insist, that the moral worthiness of the people was necessary in order to recommend them to the mercy of God, we should search in vain for any such moral preparation at that time. The Supreme Author of all good is the independent source of every incentive to virtue and happiness, and he saw, that man was too far debased by superstition to rise to a consistent and holy faith and rational worship, without the directions of his hand and counsel. This result is not only clear from the principles of eternal benevolence inherent in the nature of our heavenly Father, but also, from the positive expression of scripture—it was "when we were without strength." This timely assistance to lead the way to improvement and happiness, was worthy of that Good Being whose tender mercies extend over all his works.

In this view of the subject God is regarded as the efficient Cause of all our blessings and all our bliss. He cast an eye of pity to the earth, and surveyed the sinful condition of his children. Compassion, which ever dwells in the bosom of the Father, moved him to lay help on one who was mighty to save, and raise up, quality and send forth, the instruments of his love to warm the sinner's heart with the fire of divine grace—to cheer his spirit with the healing influences of his word—to proclaim deliverance to the captive and recovering of sight to the blind—to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord. The rich gifts of benevolence shone in all the displays of his providence, and his goodness in the gift of his Son was only to be bounded by immensity. Here, from the beginning of time, through all the rounds and revolutions of years and generations we witness the indelible traces of paternal goodness in the Creator of the world, and no age has ever beheld an abatement of his mercy. Here, too, are presented the grounds of our faith, hope, and our charity for our brethren, and our love to our Father and our God. For he it is who created us for happiness here; in the exercise of faith and the practice of virtue, and for immortal joys hereafter. He it is who has revealed and manifested himself the unceasing Benefactor and Friend of a sinful world. He it is who announced the hidden treasures of divine wisdom and love which support us in the hour of adversity. And it is he who is worthy to receive ascriptions of glory and honor and power; for all good, whether temporal or spiritual, for time or eternity, must proceed alone from God.

Should it be asked, what then has our Lord Jesus Christ done for us? I would answer, he has done much and wrought wonders in our behalf. But still if we regard the testimony of holy writ, we must regard the Messiah as "a man approved of God, by miracles and wonders and signs which God did by him." Acts ii. 22. We would honor the Son, then, as the most important instrument in the hands of almighty power and goodness, that was ever raised up for a world's salvation. The spirit was given to him without measure, and he was qualified to impart spiritual gifts to his disciples. He taught his followers, that his power to accomplish the purposes of his mission was given him by the Father, and that he derived his doctrine and the commandments which he imposed upon the people, from the same source. But as all these important and distinguished blessings were alike intended for sinners of all classes, and of all nations, we will endeavor to give what we believe to be the apostle's meaning in our text; for it is evident from the chapter, particularly, the 13th and 19th verses, that the apostle did not intend to confine the subject to the single article of the death of our Lord, but to extend it to all his works and labors of love; his "obedience," his "righteousness," his death and resurrection; but more especially, the influence of the strengthening and invigorating intelligence of life and immortality beyond the grave. Here, then, observe,

1. The very coming of our Lord, aside from every other consideration, was intended for the benefit of the ungodly.—For his person, and appearance and habited confirmed the ancient prophecies concerning him, and also verified what had been said of him by John his harbinger. By small beginnings the people who had

attended on the ministry of the Baptist, and received the ordinance administered by him, were strengthened in the belief, that a great prophet had come into the world, and that wonders would be wrought by his hands.

2. The moral principles which our Lord inculcated for the spiritual health of man, were eminently calculated to better the condition of the ungodly, and the writings of the Evangelists show, that they had this happy effect. He told them the evils of sin, and the blessings and the advantages of holiness. These things were inculcated by him with power, and were accompanied by the demonstrations of the spirit of God. And the immediate consequence seems to have been the first fruits of an extensive moral reformation among both Jews and Gentiles.

3. His examples powerfully illustrated the principles of moral deportment, and sent the influences of his words to the hearts of his hearers. They saw the beauties of holiness in the conduct of their teacher, and were willingly drawn within the dominion of his instructions. His immediate disciples were prepared in this way for the work of the Gospel ministry to which they had been called. Their minds were moulded into benevolence, and they were fitted to bear before the world the marks and characteristics of the Lord Jesus, and teach and practice a religion of love. Our Lord never neglected any who came to him, and he sent none away empty. He was ever ready to associate with sinners for their good, and never left their company without impressing their minds by some apt similitude, or some godlike act of benevolence, with the conviction, that he came into the world to save sinners, and to bear witness to the truth. By his own conduct, the first seeds of impartial benevolence and mercy were sown in the hearts of men, and disposed them to be merciful to all as our Father in heaven is merciful, and ready to relieve the poor and needy.

4. His doctrine was uniformly directed to deliver the mind from error, and to reclaim the wanderings of the ungodly. It announced a God who loves and protects the works of his hands, and commands his love to sinners. It tended gradually to lead the wayward mind from the power of sin to God, by communicating such portions of divine truth to the understanding as the weakness of man's condition was able to bear. It was calculated to draw out the affections, of all who adhered to its influence, and cement heart to heart in the sweetest concord and unanimity of feeling. It quickened the morally dead sinner to life, and clothed the ungodly in their right mind. The number of the faithful was increased, and were blest with the joyful intelligence of truth which dropped from the lips of Jesus.

5. His miracles were directed to the same benevolent object, viz. to reclaim the ungodly, and to confirm all his instructions to the people. These miracles which were beheld by thousands of witnesses in the broad light of day, would have a tendency to convince them, that he was sent of God, and, that his moral and religious instructions, his doctrine and his examples were all predicated on divine wisdom and goodness. No other influence could be drawn from the wonderful displays of miraculous power which were repeatedly exhibited before the open and curious and critical gaze of thousands of spectators, of all classes, of learned and unlearned. And what is here particularly to be remarked, is, that all his miracles were wrought expressly to heal the ungodly, to enlighten the ignorant and confirm believers. And moreover, the very effect is ascribed to his labours and miracles, which modern theology ascribes to his death alone; which fact will entirely justify the course I have taken in the consideration of this subject. Thus it is said by the Evangelist: "When the evening was come, they brought unto him many that were possessed with devils; (demons;) and he cast out the spirits by his word, and healed all that were sick; That it might be fulfilled which was spoken by Isaiah the prophet, saying, 'Himself took our infirmities and bear our sicknesses.'" Matt. viii. 16, 17. This quotation was made by Matthew, from Isaiah liii. 4, a passage which has long been considered the bulwark of vicarious atonement for sin. But the comment of the Evangelist, if we attach sufficient weight to his authority, is of itself enough to put the subject for ever to rest. Our Lord is here, and elsewhere represented as a physician; and he himself compares his own blessed labours to the healing art, where he says, the whole need not a physician, but they that are sick. Matt. ix. 12; Mark ii. 17; Luke iv. 23 and v. 31.

This similitude is familiar to us all, and is characteristic of our Lord's teaching. He came into the world to save sinners, by healing their moral infirmities and spiritual maladies. Truly it may be said, he takes our infirmities, and bears our sicknesses. But in what sense does he this? Does he take them to himself, and suffer the inconveniences of infirmity, sickness and sin? Certainly not. The Evangelist tells us how, and the subject is to be explained by the similitude of the healing art, and not otherwise. Of the skillful earthly physician we may say he takes our infirmities, and bears our sicknesses,

by his stripes we are healed: That is, he takes our infirmities away, and bears our sicknesses from us, by the seasonable and judicious application of his restoring means; and in discharging his professional duties, he encounters the wintry storm and the chilling blast, and meets the buffetings of fatigue and cold, and often of hunger and loss of sleep.

So our heavenly physician has displayed the most sublime art of healing the disordered minds and hearts of the ungodly, and of restoring them to spiritual health and soundness. His word proclaims our malady, and where the disease lies. He spent the most toilsome course of spiritual practice to introduce and establish his system of moral health and salvation, and succeeded in preparing

"A sovereign balm for every wound,
A cordial for our fears."

This sacred Panacea has been applied in millions of the most obstinate cases of opposition and sin, and was never known to fail in removing the malady. Sin itself is a constant source of suffering to every transgressor, but it will not do to say, that our Lord assumed the sins of men, for this would not only be absurd, but also impossible. Equally so would it have been for him to assume the guilt of sin, to himself, or deprive the sinner of that corroding sensation, and make him innocent before God. But when we reflect upon his toils, and privations, and sufferings and death, we feel that we are healed by his stripes. He takes away our moral infirmities by the influences of his strengthening and invigorating word, and bears from us the causes of our spiritual maladies.

6. We come now to consider the subject of his death, which is said to have taken place in due time for the ungodly. The statements of the apostle make the matter clear, that God alone is the Author of this grace which we have in the death of his son. "For saith he, when we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son; much more, being reconciled we shall be saved by his life." ver. 6—10.

There certainly is nothing in this language which would lead us to suppose, that God required the sacrifice of his Son to propitiate him towards his children, but the very reverse. For the whole is nothing more, nor less, than a commendation of divine love to sinners, and suspended entirely upon his mercy to the human family while dead in trespasses and sins. But what concerns us here, is to understand the apostle's meaning in saying that in due time Christ died for the ungodly. I need not here detail the argument that, if any are saved from endless woe by the sufferings and death of our Lord, he did not die in the proper season, for the ungodly: For we cannot hide the conclusion from our senses, that, if the death of the Saviour was infinitely meritorious, or in other words, was the only means of procuring a righteousness by which sinners could be saved, it is reasonable to believe, that, such an atonement would have been made in the beginning, and extended the same blessings and privileges to the old world and to all nations, that were 4000 years afterwards revealed to the world.

But no such event can be supported or justly supposed from any thing the prophets, Jesus Christ or his apostles have said or implied, and it is too manifest, that we cannot infer such a conclusion from the character of God, for any one to presume it. Mankind, in all ages, have been at the disposal of their Maker, and they have ever been accountable to him for all their thoughts, and words and actions. We cannot, therefore properly imagine that our heavenly Father would neglect his children, or allow them to incur an eternity of pain in consequence of the existence he bestowed upon them, but would preserve them from so awful a fate. Accordingly we do actually find, that every sinner has been chastised for his transgressions. We discover this, not from experience alone, which tells us in the plainest language, that no person can violate the law of God with impunity, but also from the written word of his truth. Now this is one of the brightest evidences of scripture, that God has ever been good to all, and extended his tender mercies over all his works. For holy writ positively assures us, that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Heb. xii. 11. From this consideration, then, as all the individuals, families, kindreds, and nations of the earth have ever been under the guardian eye and power of Omnipotence, we may rest satisfied, that they have been dealt with on the principles of the nature of that Almighty Being who will neither be unjust nor unmerciful.

Our Lord was manifested in the fulness of time, i. e. at the close of legal fulfilling of the Jewish dispensation. Gal. iv. 4. He died in due time, or in the proper season for the ungodly: or when the world

his examples. It was when the scientific world was more enlightened than at any former period, and better prepared than it ever was before to detect imposture and ascertain, and apply the truth. It was then, that Jesus Christ died for the benefit of the ungodly, to save them from their sins and make them holy and happy. But I believe I am warranted in saying that if God had not raised Jesus from the dead, the want of his death would have accomplished nothing, but the destruction of his holy system of truth and religion, and confirmed the disciples and the world in the most unyielding infidelity. For from the time of the crucifixion of our Lord till he appeared to his followers as they sat at meat, they neither believed nor expected ever to see him again, or to derive any benefit from any thing which he had said or performed. I observe, therefore,

7. That though his death was a necessary prelude to his resurrection, yet the latter event was fraught with more cheering and healing advantages to the believer, than all that had preceded it. Here we see the richest feast of divine love thrown open for a famishing world. The apostles shewed on all occasions, that they attached more importance to the resurrection, than they did to the death of our Lord, for they were constantly preaching Jesus and the resurrection, to both Jews and Gentiles. Before this glorious secret took place, the disciples, and all who supposed, that in Jesus they had seen the Messiah, were destitute of all faith or confidence in the crucified Redeemer. They and all the world were without strength, when in due time Christ died for the ungodly. But here, by way of graduation, we may observe,

1. The disciples of our Lord received strength after he arose from the dead, and were cheered and invigorated with the bright and incontestable proof of a glorious immortality to a ransomed world. They were renewed in the spirit of their minds, and their souls were lighted up with the lamp of divine truth, and inspired with a zeal that could overcome difficulties, and face death in its most appalling forms. By the instructions of the now risen Redeemer, and the subsequent outpouring of the holy spirit, they were enabled to brave the bitterest persecutions, sustain themselves through good, and through evil report, and come off more than conquerors, through him who loved them. Thus these faithful servants of the Most High God, were renewed in knowledge, strengthened in faith, confirmed in hope, and enlarged in the bounds of divine charity.

2. They have the tidings of a risen Saviour in the first place, to the betrayers and murderers of their Lord. Sinners they were of the most obdurate order, ungodly and destitute of divine light and strength. But on the very first day of their ministry, three thousand persons were added to the church, all converted to the truth in the city of Jerusalem, the very seat and centre of sin, and opposition to the infant cause of Christ. And in the same place, in a day or two, we hear of about five thousand who had become believers in the Christian Religion. So mightily grew the word of God and prevailed. The labours and triumphant success of the apostles, verified the truth, that in due time Christ died for the ungodly. For it appears that equal triumphs attended the apostles' preaching during a period of thirty years, and spread the Gospel throughout almost every part of the then inhabited world. In all places where the standard of Christianity was planted, believers were strengthened in the inner man, and their faith was made to grow day by day. But,

3. The blessed news of our own salvation through the mediation of a risen Lord, came to us when we were without strength. It was then, for the first time, we felt, experimentally, that Christ died for us. Before this no doubt we would have allowed the proposition, that Christ tasted death for every man, and of course for us. This may be called faith, but it is cold and speculative, and cannot purify the heart and the affections. We may possess it, but it can have no practical influence upon our minds, at least, it can do us no good.—While locked up in prison for the feeble offences, and suffering the just penalty of the laws of our privileged country, we may believe, that the sainted Washington achieved the redemption of this nation from foreign oppression, and made all our citizens free. This faith could not make us whole, it would rather tend to aggravate. In like manner we may have a belief in Christ and entertain no doubt, that there was such a person; and we may believe in the existence of the Christian religion, for you will seldom find a person, however abandoned, but who professes to believe as much as this. But it requires no sagacity to perceive, that such a faith can do a man no good, because it is without works. This is not the character of the faith which we profess, and we are persuaded we have not a faith in the Christian religion which has not, in some measure been reduced to practice. We believe, that Christianity demands activity, and calls for the concurrent and well-tempered, and well-directed strength of all its faithful adherents.

While the truths of the Gospel are sounding in our ears, and while their sacred influence is felt in our hearts, may we be improved and strengthened in all the Christian virtues. May we look to Jesus, the author and finisher of our faith; who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. May we seek to grow in divine strength, and grace, and in the knowledge of our Lord and Saviour, and set aside every weight, and run the Christian race with patience, and aspire after that honor which cometh from God only. May we daily live in the discharge of every known duty to God, our neighbor and ourselves. May each prepare his heart to say, "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." (Psalms xviii. 1, 2.) "My brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the adversary. For we wrestle not against flesh and blood (alone) but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace. And above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. vi. 10, 13.)

Being thus armed, dear brethren, for the work of faith, and virtue, and charity, and for the discharge of all the duties of a Christian life; and feeling, as we must, that we can do all things Christ strengthening us, we can readily see, that our Lord did not die in vain; but has made his strength perfect in our weakness. Let us beware, then, that we always have a strong guard over our thoughts, and words, and actions—that we regulate our conduct by the best rules of moral rectitude, and place a due restraint upon our passions and propensities. And while employed in diffusing the blessings of the Gospel of the grace of God, and dispensing the bounties which a deep sense of his goodness prompts us to give to the poor and needy, may we be kept from all evil, and glorify our Maker, and the Captain of our salvation, in the earth and in the Church. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God. Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen." Eph. iii. 14—21.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, MARCH 12.

PASTORAL VISITS.

That clergymen should on suitable occasions visit the members of their own Societies or Parishes is highly proper, often desirable and frequently attended with good results. The path of friendly intercourse between a pastor and his people should be kept open, well trodden and not suffered to be grown up with wild and noxious plants. He needs to know their social condition and moral wants, in order to suit out pertinent and timely instruction to them; and they need his presence for counsel, encouragement and admonition. But whenever a preacher goes beyond the limits of his parish or Society for the purpose of discharging pastoral duty, he is assuming too much, unless he is particularly invited. The fact, that a man does not choose to join his society or set under his preaching, is a sufficient evidence—and should be received as such—that he does not covet his religious teachings or wish to come under his sectarian influence. But these salutary rules seem to have little weight with some men. We know of a number of professed clergymen of the Unitarian order, who, practising on all the little arts which partisans are apt to invent, make it an important part of their business to intrude themselves into families over which they hold no pastoral relation whatever. Nay more,—they carefully watch the opportunity when the husband or man of the house is absent, and then hasten to his residence for the purpose of attacking his wife and children in the absence of their natural protector. Such conduct is reprehensible to the very last degree. The clerical character should furnish no apology for ill breeding or indecorum. Men who practice such things—be they clergymen or laymen—should be regarded alike as impertinent intruders and treated accordingly. We know some ministers who, not satisfied with taking advantage of the absence of the male head of the family, make it a point on visiting the house to get the wife or daughter into a room by themselves alone, separate from the other members of the family. They pretend that there they are engaged in the work of religion. It may be so; or it may not. At least such conduct is outrageous and disgraceful. A man who will be guilty of such improprieties should never be shielded from personal nor public rebuke by his professions of religion. And yet there are some men, who allow the preacher in this improper intimacy with

the members of his family—not daring to say aught against it, because the person practising it is the minister! Such husbands and fathers are undeserving either those names. They deserve to be called —.

When a minister, who should be an example to the flock, himself forgets what belongs to good breeding and the civil usages of Society, he forfeits all claim to any benefit from those usages in regard to himself. If he makes it his business to "creep into houses," in the absence of the male members, "for the purpose of leading captive silly women," he should bear all the suspicion which such conduct on the part of other men would not unnaturally beget. He should be severely and personally rebuked by every person whom he insults in this manner. His course should be regarded as disreputable and ridiculous, if there be no other means of inducing wives and daughters to treat him with neglect and indignation. The cloak of professed piety—the pretence for a love of souls,—has concealed and no doubt still does conceal much real iniquity.

AN OLD FALSEHOOD REFUTED.

Most of our readers no doubt recollect the story published in the *Mirror* some years since, when that paper was edited by Aaa Rand, about a Universalist woman in a town in this State, who had never heard the name of Jesus Christ. At the time the foolish lie was published in the *Mirror*, Mr. Streeter, who then published this paper, publicly called on Rand for proof of such heathenish ignorance. Neither Rand, however, nor the inventor of the story, took any notice of his call,—and for the best of reasons, it was not in his power to verify the anecdote. After so long a time, the fact has come to light. It is communicated to us by a responsible person of the first respectability, who knows what he says. His statement will be found in another column under the head of original communications. Thus it appears at last, that the story referred to, contained two palpable and wilful falsehoods—one, that the lady was a Universalist,—the other, that she had never heard the name of Jesus Christ. The lady was a Calvinistic Baptist, the daughter of a leading Calvinistic Baptist, and at the time the falsehood was told, had made application for admission into a Baptist church. Thus, though truth travels slowly after falsehood, it is an encouraging consideration, that, sometimes at least it finally overtakes it. But what judgment must be passed on men, who, pretending all the time that they are the most orthodox Christians, the best friends to truth and virtue, hesitate not to invent absolute falsehoods and deliberately rise before a congregation and endeavor to pass them off as facts?—and this too for the purpose of injuring the reputation of their neighbors? Lord deliver the world, we say, from all such Christians.

We believe our informant is mistaken as to the name of the orthodox Congregational clergyman who originated the story;—he has not come wide of the mark, however. His name was given in the *Intelligencer* at the time, and he is still living in this county.

[From the Christian Mirror.]

Sabbath Schools.—Not many months since, some persons, who were about to call a meeting for devising measures to establish a Sabbath school in a certain place, wished a Universalist preacher to give notice thereof on the Sabbath previous. He complied with the request; but cautioned his hearers not to engage in the school, giving as a reason for the same, that if these Sabbath Schools went on they would "run down" his sort of religion.

If we had any hope, that a call on the editor of the *Mirror* for proof of the above statement would be answered, we would urgently demand of him the name of the Universalist preacher and the time when and the place where he is stated to have made the remark attributed to him. But we know that little fairness is to be expected of men who will maliciously invent, or give circulation to what they must believe to be falsehoods; and therefore we make no such call. We undertake to say, however, that the above story is an absolute but silly lie—of a piece with that of the woman who never heard the name of Jesus Christ, and a multitude of other similar stories which from year to year have adorned the columns of that truth telling paper.

Universalists are no enemies to Sunday Schools, when they are not converted into sectarian nurseries.

And does any one suppose that there is a Universalist clergyman so contemptibly weak as that, while he politely gives notice of a Sabbath School by the request of others, he would add, "if these Sabbath Schools went on they would run down his sort of religion?" The story carries the evidence of a lie on the very face of it.

A COMFORTABLE AND RATIONAL DOCTRINE.

[From the N. H. Observer.]

Those who live and die without a knowledge of the Bible—die in their sins, and perish.—They die and go unprepared to judgment.—Their wretched souls are hurried away, and shut out from the hope of heaven.

On the authority of a Calvinistic Magazine which we now have before us, it appears that there are at this moment no less than 496,976,000 human souls on earth "without a knowledge of the Bible." Admitting that none go to hell who have heard of the Bible—and according to orthodox authority not more than one in 50 of this small residue of the human race can ever expect to gain heaven—and it would appear that nearly five hundred millions of human souls go down to endless torments in hell every thirty three years, for not having heard of such a book as the Bible! Good God! is it possible that any rational being can cast such an impious reflection on the character of the Almighty?

NEW SOCIETIES.

A Universalist Society was formed in *Milo*, Me. not long since. It is small, but is said to have the prospect of a considerable acquisition of members.

About thirty Universalists in *Mason*, N. H. lately formed themselves into a regular Society. The prospects of this Society are represented as good.

A Universalist Society has also been recently organized in *Newport*, N. H. The cause of truth progresses well in our sister State.

The orthodox who, we believe, never failed to play the tyrant when they could get the power [all history will attest the truth of this,] are endeavoring to make Congress believe, that they are governed in their petitions for stopping Sunday mails, by an agonistic concern for religious liberty and equal rights. Will Congress suffer itself to be robbed by such soft soap as this? The friends of religious liberty! This is the last pretension we should ever have dreamed of their setting up. But it comes awkwardly out of their lips. They cannot say Shibboleth. Their speech betrays them always.

We welcome our old friend "J. W. H." to our columns. He has engaged on an important subject; and we have confidence to believe he will manage it correctly and profitably. He has promised us and the reader a series of numbers on the subject;—we never knew him to come short of his promise.

Persons in this vicinity wishing to subscribe for the proposed new periodical in Boston, *The Universalist Expositor*, can do so by leaving their names with the Editor, who is authorized to act as Agent for the work.

Br. S. R. Smith's book, designed for the instruction of children and youth in the principal subjects of Divine Revelation, has just issued from the press of Marsh, Capen & Lyon, Boston. It is entitled "The Scripture Doctrine, compiled in a series of Questions, with Answers extracted from the Sacred Text, with notes." We are safe in recommending this work in advance, all Universalist parents, and those engaged in Sunday Schools should possess themselves of it. The price is but 12 1-2 cents.

We understand that Br. STETSON has finished his labors with the Universalist Society in Brunswick. To Societies that are destitute of preaching we can safely recommend this venerable preacher. Applications can be made to him by letter or otherwise, directed to Brunswick.

It gives us pleasure to hear from Br. RICHARDS, especially as he communicates "good tidings of good." As our friends "whithersoever scattered abroad" will partake of our joy in learning the prosperity of the cause of truth in his neighborhood, we take the liberty of publishing his letter. Truly "the wilderness and solitary place is glad for them; and the desert rejoices and blossoms as the rose." May it continue to blossom abundantly and rejoice even with joy and singing. May the glory of Lebanon be given unto it, the excellency of Carmel and Sharon; and may all the people see the glory of the Lord, and the excellency of our God.

St. Albans, Feb. 1. 1830.

BROTHER DREW.—As an opportunity presents itself perhaps it will be proper for me to employ a few moments in writing. Believing you to be one who wishes well to the cause of truth, I would take the liberty to inform you of the state of liberal christianity in this region.

We formed a Society in this town one year ago last November, with which I still continue to labor. Our society is not large, but has been gradually increasing, and we have at present a prospect of considerable addition to our numbers.

There seems to be a good deal of engagement in the cause of truth in this part of the country.

Since our Association in Dexter, I have visited our brethren in *Milo* situated on Pleasant river. Though the weather was unpleasant and the travelling bad, a goodly number collected to hear the word of life, who appeared to be deeply impressed with the truth of what was delivered. To me it was an interesting season. But what was still better, they had formed themselves into a society of about twenty members, with a prospect of nearly as many more to join them, and this too without preaching, and in the midst of great opposition. But thanks be to God, they could read their Bibles, and your useful paper could reach them.

In *Parkman* there is a Society of Universalists who are in a condition to have considerable preaching. Our brethren in *Parkman* are entitled to much credit for the interest they have taken in the cause of rational christianity.

In *Athens*, our friends have recently formed a Society, and are calculating to have preaching. I have preached there one Sabbath; met a large and attentive congregation, many of whom appeared to be inquirers for the truth. I trust that it was not a lost opportunity.

I have spent two Sabbaths with the new Society in *Brighton*, being the only one that ever preached in that town of our order; met at both times large and respectable congregations, who listened with great attention to the word. Our brethren in *Brighton*, as well as in *Milo*, formed their Society before having any preaching of our order among them. The doctrine of God's impartial grace is spreading rapidly in this region, as well as in other parts of the country.

Brother Frost is doing much in this vicinity. He has borne the burden and heat of the day, and has lived to see the pleasure of the Lord prosper in his hands. May God grant, that his last days may be his best days. Brother Campbell is with us, and bids fair to be useful.

Brother Bursley is laboring with us in the vineyard, and we trust is doing good. We have much reason to rejoice to see the all powerful march of truth and the darkness of superstition and error giving way before it.

Yours in the Gospel of Christ.

AMOS A. RICHARDS.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

A QUAKER TO A UNIVERSALIST.

MY FRIEND, I presume thou wilt not take it amiss to be troubled with a letter from a friend though a stranger, for surely they whose charity is so extensive as to admit of the salvation of every man will be open and free to correspond with any, especially such as ask for information. I have never been directly informed by any one of that persuasion, what their principles are in full; but by the information that I have received they appear to amount to this—That all mankind are sinners, in a greater or less degree, and that every one while in this life will receive a portion of punishment adequate to the extent and magnitude of his sins, and that after the death of the body, there will be one common lot for all, namely eternal felicity.

This system, if I have it right, I confess is very simple and easy to be understood, and appears to manifest much charity and an unwillingness that any should perish. But whether they believe it necessary that a sinner should repent and obtain a remission of past sins, or not, I have never yet been informed. I should be inclined however to suspect not; because if our sins are expiated by punishment, there can be no need of repentance, since forgiveness is not expected, but only that we are to be punished, till we have made full satisfaction or discharged the debt incurred by our disobedience. But where remission of sins is made necessary and that predicated on repentance, it is understood that without repentance the remission cannot be obtained, and then it will follow that they who do not repent, cannot be saved.

I could willingly believe the doctrine of universal salvation, could I be firmly persuaded of its being the right way; and I shall be much obliged to thee if thou wilt show me how I may obtain such a persuasion. But to me this appears difficult, because an attempt to convince me of its being the right way would presuppose that all others are wrong and that there is greater safety in the right than in a wrong way, and therefore I must be convinced in the first place, that the way I am in is not right. But on what ground such an attempt could be founded, I am unable to see; for suppose my faith is not right, if all mankind are saved, I shall not be lost. Indeed I see no difference between believers and unbelievers except that the latter may deserve a greater share of punishment, in this life than the former; and yet even this may be obviated, for I suppose if I do not embrace the faith of universalism, I may yet live an honest, upright sober, and even godly life, which undoubtedly must be the only means of averting punishment. What motive then canst thou hold forth to me as an inducement to become a universalist?

For I believe that all mankind are not saved, and yet I should be exceedingly glad to be substantially convinced of the contrary; for it would not displease me at all to hear that the Almighty had revoked all his former laws respecting mankind and that instead of making it possible for all to be saved he had now made it impossible for any to be lost.—But I have no prospect of hearing any such news. I believe the work that has been finished, is neither to be undone nor done over again.

I believe that the prophet, of old predicted, has come; and that it is the duty of every one of us to hear him; and that every soul that will not hear that prophet, shall be destroyed from among the people. I would ask one question more, and only one, at this time; and would be gratified with receiving a candid answer. Is it the full and firm belief of the universalists, that the soul of every man in time past, has been and is, and of every one in time to come, will be happy, after the dissolution of the body? I am greatly fearful this system of religion is a sad mistake, yet convince me of my error herein, and thou wilt greatly oblige one who has ever preferred the truth, and who still holds it very dear.

[For the Christian Intelligencer.]

REPLY OF THE UNIVERSALIST.

DEAR SIR,—With much gratification I read your candid and friendly letter of the 19th ult. but have unavoidably been prevented answering it sooner. I deem it a pleasure to exert my feeble gifts in distributing a knowledge of the "glorious gospel of the blessed God," answering all queries, as far as I am capable, that are thought to stand opposed to "the restitution of all things," and to give information, according to my abilities, to all who may ask a reason of the hope that is in one with meekness and fear. Be assured, therefore, that your liberal communication is not burdensome; and it shall be my endeavor in replying, to meet you on the score of candor.

You are correct respecting our faith of all men being sinners, in some measure, for the Universalists fully believe that "there is not a just man upon earth that doeth good and sinneth not." But as to the state where the sinner shall be punished, there is among us a difference of opinion. Some hold to no punishment after death, while others hold to a temporary one; but as all believe in the ultimate purity and happiness of all men, the difference is considered not very essential.—But as I am of the faith of the former, my remarks will be applied in that way.

We hold that sin and unhappiness are cause and consequence, and as sin originated with the bodily propensities of man, we think it just to conclude it will cease with the extinction of the human faculties. And as sin is the cause of misery, and as an effect cannot exist without its cause, when sin shall cease misery will also have an end, as an effect must bear a just proportion to its cause.

In answer to your second paragraph, therefore, I remark, first, that as it is a divine command, that all men should repent of, or turn from, their sins, we believe repentance is necessary in order to present enjoyment, as no person can be happy in the open violation of the law of duty. And as present pay is always preferable to long credit where a forfeiture of the whole is held up as the result of subsequent disobedience, we deem it the most powerful incentive to repentance and the practice of good works, to teach that present happiness will be the consequence.—When (emphatically, when) the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.—Ez. xviii. 27. But to say that repentance is that which alone can secure the happiness of the creature hereafter, would not only attach much importance to the works of the creature, but would invalidate the scriptures themselves. The people of the cities of the plain (19 chap. of Gen.) Pharaoh and his host, (Ex. xiv. 27, 28.) and the Jews at the destruction of their city and temple, at least many of them, no doubt, died without repentance.—But our heavenly Father has exhibited promises of life, to them all. See Ez. xvi. 53, 60, and xxxii. 31, and Rom. xi. 25, 32, Heb. xiii. 12. Here again is something remarkable, and we have nothing (indeed we could have nothing and preserve consistency) in scripture to contradict the testimony. In relation to the abilities of man, I believe we are capable of obedience. But as God has not given us an agency by which we can merit endless felicity, that it might not be of works but of grace, so we believe the idea incompatible with infinite goodness to commit an agency to man a neglect of which would be attended with endless consequences of any kind.

Secondly, I must be allowed to say that I believe the doctrine of forgiveness has been misunderstood by multitudes for ages. God's forgiveness and literally forgiving a debt among men have been considered similar; but I imagine erroneously. As it is scripture language that every man shall receive according to his works—every transgression shall receive a just recompense of reward—he that doeth wrong shall receive for the wrong that he hath done and there is no respect of persons, &c. as the Lord chastens whom he loves, and all are partakers, of chastisement and the exercise thereof, I cannot conceive that God so forgives one sin as to pass it by without chastisement which would be to neglect the reformation of his creature. Forgiveness in Deity, therefore, I consider to be his immutable benevolence, the unalterable dis-

plays of his love towards his creatures in all good. I think no person dissatisfied with the dealings of Providence can have a just sense of forgiveness. Consequently non-forgiveness, a wrong use of his dispensations, and mistaken notions of his fatherly chastisements and designs. I will now give a few of the many evidences of this system of forgiveness. "Thou wast a God that forgavest them, though thou tookest vengeance on their inventions." Ps. xcix. 8.—"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isa. xl. 2. Also Num. xiv. 17, 23. Moses plead for the forgiveness of the people as God had forgiven them from Egypt, &c. and the Lord said he had pardoned according to his word. But that he punished them for their wickedness is fully evident from the context of this chapter, and, in fact, from the scriptures at large. It should not be overlooked that Moses describes forgiveness in the same manner, 18 verse "The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression and by no means clearing the guilty." Who, we may ask, are guilty but those who have iniquity and transgression to be forgiven? The above remarks will fully meet your third paragraph. I will observe, however, in passing, that I have too much clarity for other denominations to say they are exclusively right in all their doctrines, and modesty enough not to say I am exclusively right, in all mine. The only motive, therefore, that I would hold forth to you or any other person as an inducement to become a Universalist is the liberty accompanying a belief of the truth of the gospel. And simply to show the truth of it would be sufficient as you "have ever preferred the truth and still hold it very dear."

In your fourth paragraph you observe you would not be displeased to hear the Almighty had revoked his former laws, &c. and instead of making it possible for all to be saved he had now made it impossible for any to be lost. To this I would only observe by way of paraphrase, that the law, which was [given] four hundred and thirty years after the covenant was confirmed of God in Christ, cannot disannul that it should make the promise of none effect (see Gal. iii. 8, 17). Be assured, Sir, that the law is not against the promises of God, neither are his promises in the covenant of grace conditional.

To the question whether we believe that the soul of every man has in past and will in future be happy after (your meaning no doubt is immediately after) the dissolution of the body; I reply that on this subject also there is amongst us a difference of sentiment, but nothing to disturb our harmony. On this point, however, you shall have the opinion of many of us.

The soul of man is not to my knowledge mentioned in scripture as surviving the dissolution of the body. You may be surprised at this declaration, but I shall explain my meaning. I have no hesitation in saying that the spirit lives beyond the grave without extinction of being. The word soul comes from the Greek word *psyche* which is rendered both soul and life in the common version. The word spirit comes from *pneuma* in the Greek and is distinguished from *psyche* (soul) by the New Testament writers. The corresponding word in the Hebrew is *nephesh*, also rendered life and soul in the common version of the Old Testament. A few instances where these two words occur will illustrate this fact. Ex. xii. 16. Save that which every soul must eat. Lev. v. 2. If a soul touch any unclean thing. xx. 11. if the priest buy a soul with his money. Num. xi. 6. but now my soul is dried away. xxxi. 28. one soul of five hundred, both of the men, and of the heaves, and of the asses, and of the sheep, &c. Accordingly in the New Testament, Matt. ii. 20, they are dead who sought the young child's (*psyche*, rendered) life.—vii. 25, take no thought for your (*psyche*) life. See also Luke xii. 23, John x. 15, Rom. xiii. 1, Acts iii. 23, 1 Peter iii. 20. See Pilkington's remarks page 94. Again, "whoever will save his (*psyche*) life shall lose it, and whoever will lose his (*psyche*) life for my sake shall find it; for what is a man profited if he shall gain the whole world and lose his own (*psyche*) soul? for what shall a man give in exchange for his (*psyche*) soul?" From the above examples, it is evident the word soul is used to express the natural life of man, the person, and sometimes the irrational part of creation.

In the Epistle to the Hebrews there is a distinction made between *psyche* and *pneuma* "dividing asunder of soul and spirit." Chap. iv. 12. And in 1 Thess. v. 23, between soul, body and spirit. Stephen's petition was not "Lord Jesus receive my (*psyche*) soul;" but "my (*pneuma*) spirit." Our Lord said, "Father into thy hands I commend my (*pneuma*) spirit;" not his (*psyche*) soul. Luke xxiii. 46, and when he gave up the ghost, it was not his (*psyche*) soul, but his (*pneuma*) spirit, he yielded up. As therefore "the fruit of the spirit, (not the soul) is love, joy, peace, &c. against which there is no law." I imagine you will agree with me that the spirit should not suffer for what the body does. I think it therefore evident, that as the spirit takes no part in the works of the flesh, the spirit of every man without respect to character, at the dissolution of the body returns to God who gave it. Eccl. xii. 7.

Yours respectfully,

[For the Christian Intelligencer.]

THOUGHTS ON ENDLESS MISERY. No. 3.
BR. DREW,—Notwithstanding those who contend for the doctrine of endless misery can (as some seem to fancy they can) reconcile it with the principles of equity and justice in the infliction and distribution of punishment upon the different grades of sinners, yet I am forced to believe that it supercedes the possibility of all men's being rewarded according to their works.

It is contended that sin is infinite in its nature;—that he who commits one sin is infinitely criminal, and of course is obnoxious to infinite or endless punishment. But I would here inquire, whether there be not different degrees of criminality amongst men? To the eye of infinite purity do all men appear alike sinful? Is there no difference between the characters of the wicked?—the one seventy and the other ten years old? And is there not a vast difference between characters of the same age who have been blessed with the same opportunities for improvement, and the same means for reformation? And does justice require these characters should share in and suffer the same punishment?

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 12, 1830.

LEGISLATURE.—The wheels of government in Portland for the last week have rolled furiously and much business has been despatched. The old bone of contention, by agreement, has been laid on the floor for the dogs to pick at their leisure after adjournment. The York and Washington gentlemen withdrew from the board on Friday and returned home. No business of very general interest to our readers appears by the Journal to have been acted upon. The Committee on the public buildings at Augusta have reported a resolve recommending an appropriation of 25,000 dollars, to be obtained by a loan, in addition to the other funds already in the Treasury.

It is expected that the Legislature will adjourn in a few days.

CONGRESS.—We are not able to gather from the detail of the doings in Congress, for this week's paper, anything of particular interest. Most of the time, particularly in the Senate, appears to be taken up in speech-making.

The election of Governor, &c. in New-Hampshire took place on Tuesday last. The result will be known probably in a few days.

Ten of the pirates who murdered the officers, passengers and crew of the ship *Topaz*, Capt. Brewster, on his return from Calcutta to Boston in 1828, have been apprehended and executed in Cadiz, in Spain. They were beheaded and quartered and their heads and limbs suspended from hooks on the sea shore. Capt. Brewster was an enterprising officer. In earlier life we knew him well, for he was our relative and friend of many of the noblest endeavours—poor fellow, in the prime of life and in the midst of his usefulness he has fallen by the hand of pirates—leaving behind him a most excellent widow and orphan children to mourn his loss. But "there is a God who judgeth in the earth" and while he has visited his murderers with merited judgment, may he visit his bereaved family with choicest blessings.

The Chief of the Creek Indian Nation has recently stopped the U. S. mail on its passage through his territory. During his contest with the driver he made several attempts to stab him with a knife. The only English words which he could use were "God—n your soul to—h—l." It will be recollected that this is a pious Chief, converted by the Missionaries.

AIDS DE CAMP.—Gov. Hinton has appointed the following gentlemen his Aids de Camp—William Stevens, Esq. of Belfast; William Cutter, Esq. of Portland; Hiram H. Hobbes, Esq. of Berwick and John T. P. Dumont, Esq. of Hallowell.

Snow fell in New York city last week to the depth of one foot, which would Maine could enjoy the benefits of such a new fashioned winter.

The sixth trial for an election of a Representative to Congress in the Eastern District in Maine will take place on Monday the 5th of April next.

Thursday, the 8th day of April, has been appointed by the Executive of Massachusetts for a day of public Fasting and Prayer.

Most of our impressions this week, are made on paper of better appearance than that which it has hitherto been printed on. Our subscribers we think will be pleased with the improvement. Hereafter we shall use the new paper altogether.

Col. DAVID P. PALMER, of Athens, is authorized to act as Agent for this paper. Those in that place and vicinity who wish to subscribe for the *Intelligencer* can communicate their wishes to us through him.

TO CORRESPONDENTS.

Br. Hoskins Sermon is thankfully received. It shall appear in our next. "Clio" is under consideration—"Thetia" is inadmissible.

Latest from England.—By the packet ship *Dover*, Capt. Bursley, which arrived here yesterday, from Liverpool, we have received our files of London papers to Jan. 29. They contain very little news.

Lord Redesdale died January 16, in the eighty second year of his age. He was returned to Parliament in 1788, in 1790 he was appointed Solicitor General, and a few years afterwards, Attorney General. In 1801 he was chosen speaker of the House of Commons, and a few months afterwards was appointed Lord Chancellor of Ireland, and Baron Redesdale.

The Pelham Packet had arrived at Falmouth from Mexico, bringing remittances to the amount of £110,000 on account of merchants, but nothing on account of the government.

A Copenhagen article states that the Sound was so completely frozen over that sledges came over from Landskrona in Sweden.—The accounts a short time ago circulated of disturbances in the Tyrol, are contradicted as entirely destitute of foundation. A project is about to be executed of supplying Paris with water, by means of iron pipes, which it is computed will cost 35 millions of francs. We see no notice of the death of Mr. Matthews, which was reported in the Paris papers.

French Claims.—We have received from Washington, a copy of the bill reported by Mr. Livingston, in the Senate, Feb. 22, which provides for the ratification of claims due to certain American citizens for spoils taken committed on their commerce, by the French Government, prior to 1800. It proposes to make satisfaction, to the amount of five millions of dollars to such citizens of the U. S. or their legal representatives, as had valid claims to indemnity upon the French Government, arising out of illegal captures, seizures, confiscations, &c. committed before the 30th September, 1800; but expressly excludes all claims described in the Convention at Paris, in 1803, between the U. S. and the First Consul of the French Republic, and all claims described in the Florida treaty between Spain and the U. S. To carry the above provision into effect, and to ascertain the amount and validity of said claims, it is intended to appoint a Board of three Commissioners, whose organization will be similar to that under the Florida Treaty with Spain, in 1819. The payment of the claims when admitted and adjusted by the Board, shall be made, *pro rata*, in such manner as the President shall prescribe.

This bill, if we remember right, is precisely the same with that reported last year by Mr. Chambers, except that the amount of satisfaction was then fixed at \$2,000,000 instead of \$5,000,000.—N. Y. J. Com.

General Washington.—The following are the names of the members of the Select Committee, appointed on the motion of Mr. Mitchell of Maryland, to attend to the subject of the entombment of the remains of Gen. WASHINGTON in the Capitol.

Mr. Mitchell of Maryland; Mr. Anderson of Maine; Mr. Harvey of New Hampshire; Mr. Gorham of Massachusetts; Mr. Burgess of Rhode Island; Mr. Swift of Vermont; Mr. Cambreleng of New York; Mr. Swann of New Jersey; Mr. Hemphill of Pennsylvania; Mr. Johns of Delaware; Mr. P. P. Barbour of Virginia; Mr. Hall of North Carolina; Mr. Drayton of South Carolina; Mr. Wilde of Georgia; Mr. R. M. Johnson of Kentucky; Mr. Polk of Tennessee; Mr. Stanberry of Ohio; Mr. Overton of Louisiana; Mr. Test of Indiana; Mr. Duncan of Illinois; Mr. Clay of Alabama; Mr. Pettis of Missouri; and Mr. Hinds of Mississippi.

A fatal quarrel occurred at a place called Terrible Creek, in Richard district, S. C. on the 11th ult. between two brothers-in-law.—The one, William Deekets, made an attack on the other, Fleming Duncan, whom he shot down in his own yard, firing both barrels at once, of a double barreled gun, heavily charged with buck shot, which took fatal effect. On the fall of Duncan, his step-son, quite a lad, caught up his father's gun, also heavily charged, and instantly shot Deekets; both thus falling victims to their rashness.—They both lingered in the greatest agony until the following day, when they expired.

A man named John Hill is living near Chambersburg, Pa. who is between 120 and 130 years old. He served George I. H. and III. the time he served was under Braddock. When the Revolution broke out he was thought too old for a soldier. He enjoys pretty good health, yet his habits, as long back as any can remember, have been intemperate.

Fatal Accident.—Mr. William Chaney, of Chesterville was thrown from his sleigh on Tuesday last week, and his head striking a stone caused his death in about three hours. He has left a wife and several children to mourn his untimely fate.

On the third instant, in the House of Representatives, the Hon. James W. Ripley was, on motion of the Hon. Mr. McIntire, allowed leave of absence on account of indisposition.

The amount of Interest, paid on the Public Debt, 1829, was \$2,512,776; amount of principal \$9,841,024. Total, \$12,353,800. Leaving on the 1st Jan. 1830, an unredeemed debt of \$48,565,283. During the present and following years, until the debt is discharged, as much will be paid off, beyond the annual disbursement of the sinking fund, (as per act of Congress,) as the surplus revenue in the Treasury may seem to warrant.

The President of the United States, and also the chiefs of the other nine American Governments are now all Generals. They are Gen. Andrew Jackson; Gen. Bustamante, V. P.; Gen. Morazan; Gen. Bolivar; Gen. Gamarra; Gen. Pinto; Gen. Santa Cruz; Gen. Rosas; Gen. Boyer—and the Governments are those of United States; Mexico; Guatemala; Colombia; Peru; Chili; Bolivia; Buenos Ayres; Monte Video, and Hayti.

A correspondent of the High Constable of New York, describes a fugitive thief as "a shoe-maker by occupation, and an Englishman by trade."

The Senate of the United States.—The Baltimore Patriot informs us, that there are in the Senate, thirty-nine lawyers, two merchants, one physician, and five farmers and manufacturers; nine have been Governors of different States, and fifteen have been judges.

After a long struggle, the Legislature of Massachusetts have been prevailed on to pass a new law, defining the general powers and duties of Manufacturing Corporations; and absolving individuals from all liability to pay corporation debts.

George Millen and William Williams, confined in the Savannah jail, for the abduction of Rowland Stephenson, have been recommended to the clemency of Gov. Gilmer, by the City Council of that city. They are both married men, with families dependent upon their sole exertions for their support.

Bolivar.—The N. Y. Commercial Advertiser says, at a recent dinner of the Dignitaries at Bogota the capital of Colombia, the following toast was publicly drunk:—*Simon the First, Emperor of Colombia, Dislike it who may!*

A woman has been committed for trial in Bath, N. Y. for poisoning her husband, named Comstock. She confessed that she had mixed it with his drinks in small portions, to wean him from drink, and that in the last case she had given him a larger dose. She pleads ignorance of the poisonous effects of arsenic.

The Committee on Pensions, in the United States Senate, have reported against the expediency of granting relief to the widow of the late James Wilkinson, upon the ground that it has never been the policy of Government to adopt the system of granting pensions for military services merely.

On Friday last, in the harbour of New-York, a seaman in a state of intoxication, fell overboard, from a barge and was drowned.

An eagle, which had carried off a goose near Manchester, Vt. and eaten half of it, was taken, 6th ult. in a trap, baited with the remaining half. The trap had a clog, weighing 26 lbs. attached to it, and this the eagle dragged half a mile. He measures 7½ feet between the wings.

An American newspaper is proposed, in Liverpool.

35,160 impressions were made last week, in fifty-one hours, with one set of hands, on the single cylinder Napier press, in the office of the New-York Courier and Enquirer!

The Steam Boat Line from Providence to New York, have commenced running for the season. These passage vessels are perhaps the finest in the country.

The last accounts from Buenos-Ayres, announce the choice of *Juan Manuel Rosas*, as Governor of the Province.

John Randolph, of Roanoke, is a candidate for the Virginia House of Representatives under the new Constitution.

The health of Mr. Crawford, late Secretary of the Treasury, is said to be fully restored.

MARRIED.

In Salinas, Mr. Thomas Preble to Miss Mary Bragdon.

In Whitefield, Thaddeus Weeks, Esq. of Jefferson, to Miss Mary Ann, daughter of Briggs Turner, Esq. in York, 4th inst. Mr. Asa Charles Wells, of Kennebunk, to Miss Eliza Hatch, of Wells.

In Washington city, Hon. Augustine H. Sheppard, member of Congress from North Carolina, to Miss Martha Turner, of Washington.

DIED.

In Jericho, L. I., Elias Hicks, aged 81, for nearly 60 years an eminent minister in the Society of Friends.

In Baltimore, Md. Hon. Peter Little, aged 54, late Representative in Congress.

In New York, 18th ult. Mr. Joseph Hubbard, aged 81.

In New-York, Capt. Henry Cahoon, aged 55, commandant of U. S. Revenue Cutter Alert.

In St. Augustine, East Florida, on the 7th of February last, Mr. James Edward Sheafe, aged 20, son of the late Hon. James Sheafe, of Portsmouth, N. H.

In Anson, widow Isabella Paine, aged 97.

In Portland, on Monday afternoon, Rev. Nathaniel Webster, Pastor of the first Parish in Biddeford, aged 81.

In South Berwick, on the 23d ult. 62d year of her age, Mrs. Lydia Greene, wife of Hon. Benjamin Greene.

In Alsea, Mrs. Mary, wife of Mr. David Doyl, and daughter of Capt. Nathaniel Morse.

In Woolwich, Miss Maria Bailey, aged 22.

In Turner, Feb. 10, of dropsy, Mr. Silvanus Blossom, aged 88 years.

In Westbrook, Mr. James F., son of James Deering, Esq.

In Nobleborough, on the 8th inst. Mrs. Mary, consort of Richard Jennings, Esq., aged 51.

In Lewiston, Mrs. Margaret Herrick, mother of the Hon. Ebenezer Herrick, aged 78.

In Cincinnati, Father Hill, of the Catholic Church, brother of Lord H. and nephew of the celebrated Rowland H.

In Freeman, Me. on the 23d ult. of dropsy, Mrs. Lucinda Whittier, consort of Rev. T. Whittier, aged 40 years.

Through a long and tedious sickness, Mrs. W. manifested an almost unparalleled fortitude and resignation. By this afflictive dispensation of Almighty God, a husband is separated from a virtuous and amiable companion; his children have lost an exemplary and affectionate mother, and a numerous train of relations and acquaintances, an endearing and worthy friend. Having gained an evidence of that Truth which creates a hope stronger than death, she participated in those spiritual riches, which are incorruptible, and rejoiced in the belief, that an infinite blessing beyond the grave is prepared for all the families of the earth. *[Comm.]*

Most sincerely do we tender our fraternal sympathies to our bereaved brother Whittier in this severe affliction, praying that he may be sustained by that Being in whose service he is engaged, and that from His gospel he may derive those celestial consolations which are neither few nor small.—EDITOR.

SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches, commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages.

Terms of tuition from \$3 to \$4.50 per quarter. GEO. C. WHITNEY.

Gardiner, March 10, 1830. 2mo

HAYNE'S & WEBSTER'S SPEECHES. THE celebrated Speeches of Messrs. HAYNE, of South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for sale by F. SHELTON, at the Gardiner Bookstore. March 10.

WEBSTER'S SPEECHES.

IN PRESS, and will be published in a few weeks at the Advocate Office, Two Speeches by Daniel Webster of Massachusetts, in the U. S. Senate, in defence of New-England. The Speeches will make a pamphlet of upwards of 100 pages octavo, and will be printed on good type and paper, and cannot be afforded at less than 37½ cents single, or \$3 a dozen. A small edition only will be printed, and we will thank those who wish for copies to inform us as early as possible. ROBINSON & BAKER.

Hallowell, March 5, 1830.

STOP THIEF.

YESTERDAY forenoon a mulatto man by the name of AUSTIN FREEBORN hired a Horse and a new green Sleigh of me to go to Hallowell, and has run off with the same, in company with a white man. Freeborn is about 22 years old, good looking and very light complexion for a coloured man, with nearly straight hair. Had on when he went away a snuff coloured Frock Coat, mixed Pantaloons, black Hat and square toed Boots; in the Sleigh were two Buffalo Roles marked "E. McLellan, Gardiner," with black paint. The Horse trots all, is about 7 years old, dark brown colour, sprig tail, hair considerably worn off by the harness. Whoever will secure the said AUSTIN FREEBORN, Horse, Sleigh, &c. or either, so that they may be had shall be handsomely rewarded. E. McLELLAN.

Gardiner, March 10, 1830.

STATE OF MAINE.

COUNTY OF KENNEBEC, ss. At a Court of Probate held in Augusta, in and for the said County of Kennebec, on the second Tuesday of March, (being the ninth day of said month) A.D. 1830.

A copy of the last Will and Testament of JAMES SHEAFE, of Portsmouth, in the County of Rockingham, and State of New-Hampshire, Esquire, deceased, testate, with a copy of the Probate thereof, under the seal of the Court of Probate in and for the County of Rockingham, aforesaid, where said Will has been duly proved, and allowed, has been presented to me, the Judge of Probate, in and for said County of Kennebec, by John Fisher Sheafe, one of the Executors therein named, who avers, that said testator had estate in said County of Kennebec whereon the same Will may operate, and desires that the same will may be filed and recorded in the Probate Office for the County of Kennebec, pursuant to the statute in such case made and provided.

WHEREUPON I DO ORDER, that the subject of said application of said James Fisher Sheafe, be considered at a Probate Court to be held at Augusta, in said County of Kennebec, on the second Tuesday of May next, at 10 o'clock A. M. and that notice be given to all persons interested by publishing this order in the Christian Intelligencer and Eastern Chronicle, printed in Gardiner, in said County of Kennebec, three weeks successively, at least thirty days previous to said Court. All persons interested therein, may then and there be heard, if they see cause, in relation to the premises.

Given under my hand at Augusta this ninth day of March, A. D. 1830. H. W. FULLER, Judge.

Attest, W. EMMONS, Reg'r.

Copy, Attest, W. EMMONS, Reg'r.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of DAVID HOOPER, late of Greene, in the County of Kennebec, deceased, testate, and has undertaken that trust by giving bond as the law directs:—All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to BENJ. B. MURRAY, Esqr.

Greene, Jan. 11, 1830.

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage. Augusta, March 10, 1830.

WANTED.

FOR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to EBENEZER STEVENS.

Montville, March 1, 1830.

TO PRINTERS.

FOR SALE at this office a second hand Ramage Printing Press. March 4.

is answered, that one sin deserves it, justice requires that it should be inflicted. If justice requires an infinite or endless punishment to be inflicted on men for transgression, it can require no more to be inflicted on those who have committed one or a hundred thousand: and under circumstances, where is equity and justice apparent in its infliction and distribution? In this case, and equity and justice are the works of Him who is without parity, and who is no respecter of persons. Equity and justice attendant on the act punishing men in the above manner may be learned from the following case: Two persons are arrested by an officer, and had before a court of justice, to be tried and punished for their offences. By evidence which is given in, it appears that one of them has killed a few dollars from his neighbor, the other has imbued his hands in the blood of a father, deprived him of life, under the most fatal and aggravated circumstances. The Judge makes out the sentence; they are each pay a visit of six months to the penitentiary. Now I ask, what person possessed of humanity will pretend to say that punishment was inflicted upon these two individuals agreeably to the principles of equity and justice? No one. To be sure, the former receives an adequate punishment for his offence; but does the latter?

Suppose then, that both suffer the demerit of the crime of the latter. Should we say that the punishment of the former was just—for he would pay for his trivial offence his life, and thus suffer a punishment which our laws do not inflict for such offence.

We discover therefore, that punishment, when inflicted in the manner above described—directly proves—the absence of the principles of equity and justice in those cases, or in the persons inflicting it. From this conclusion no person will dissent. It is obvious to the understanding of every person that characters variously wicked should receive different degrees of punishment. Well; in our world there are characters of all descriptions; some men who sustain irreproachably good moral characters; others who have, for fifty or sixty years, been slaking their thirst at the fountain of crime. They have despised all restraint; have foregone all advice; neglected all council; stifled the reproofs and dictates of conscience; have wallowed in sin and dissipation; blasphemed the name of God, and rendered all around them miserable and wretched;—and if the doctrine of endless misery be true, these two characters must suffer the same punishment. Believers in endless misery admit not, that there is any redemption from their fancied hell within the impenetrable walls of which, the two persons noticed must enter, and there spend a long, long, long eternity.—And what is that?—Who can compute its millions of years? O my God! and must a child of time—thy offspring, writhe in hell's eternal flames, time without end—a punishment for one offence—for one transgression? Impossible!—It can't be so. But so it must be if mankind are in danger—if all sinners are in danger—of endless misery.

If at death, or at any period after, all wicked men enter upon a state of unending misery and torture, then all men receive the same amount of punishment, whatever may have been their individual offences. That doctrine therefore which involves such an absurdity cannot be true. God will reward every man according to his works, and a man must suffer a punishment in proportion to his offence. Hence, God will not inflict punishments on men upon the above principle; and hence that doctrine, which teaches it, must be false. If our reasoning be correct, then sin is not infinite; and if sin be not infinite, punishment may not be endless; all men may be punished for their sins, and ultimately be saved in Heaven through Jesus Christ our Lord.

B. B.

[For the Christian Intelligencer.]

THE SCRIPTURES—NO. 1.

"For the prophecy came not in old time by the will of man; but holy men spake and wrote as they were moved by a holy spirit."—Peter.

By prophecy in the motto which stands at the head of this paper, we are to understand the communications which have been made to men by God, in an extraordinary manner, either by express revelation, or by inspiration.

Inspiration and revelation are of two kinds; ordinary and extraordinary. It is the inspiration of the Almighty which giveth man understanding in the common affairs of life, and enables him to attain to a knowledge of those things which are necessary to his existence, or conducive to his happiness. And it is also the inspiration of the Almighty which has communicated to us in the scriptures, those truths which could only be learned with any degree of positiveness from such a source.

We shall in conducting these numbers use the term extraordinary inspiration in a general sense as embracing all communications from God to man, whether given by direct revelation, by impressions upon the mind, or by vision.

The Scriptures partake of both kinds of inspiration; ordinary and extraordinary.—The extraordinary is manifested in the prophecies, in the morality of Moses and of Jesus, and in the declaration of all truths, which could not have been discovered by ordinary wisdom, with any degree of positiveness.—The sacred writers were under the influence of ordinary inspiration, when compiling or composing the historical parts of scripture, and in the declarations of truths the knowledge of which could be obtained with some degree of positiveness by the researches of the human understanding.

The scriptures of the Old and New Testaments have been generally received as a book of inspiration and as a revelation from God to men. Indeed it has been a general belief that every word in the bible was dictated by God himself; or at least, this is what has been taught to the common people, while the learned have reserved to themselves a more correct theory; believing that it would lessen the reverence of the laity for the scriptures if they were to apprehend that many parts of them were produced by ordinary wisdom. But we ought to be as grateful to God for any discoveries which the human mind is able to make in the science of religion as we should be for those which are made by direct revelation from him; and if the gratitude of the heart were oftener directed to God for ordinary favors and men were taught to value them as highly as extraordinary ones, there would be little danger of doing away our veneration of the scriptures.

We shall contend, therefore, for true principles, and endeavour, in pursuing these remarks, to show that the scriptures were written by both ordinary and extraordinary inspiration; and instead of being a revelation, that they contain many communications from God to men; and we shall endeavour as far as possible to distinguish between what came from God in an ordinary manner; or at least to lay down such principles as will enable the reader to distinguish for himself with some degree of certainty.

And in doing this we have no fears that we shall diminish the veneration which we ought to entertain for the scriptures. For we believe that correct views of the Bible and correct information upon its origin and compilation will, while they do away all superstitious devotion and ignorant veneration, give us exalted views of God and produce a true reverence for his character and will as made known therein. J. W. H.

[For the Christian Intelligencer.]

THE HEATHEN WOMAN.

MR. DREW.—It will probably be recollected by many of your readers, that a few years ago the *Christian Mirror*, printed at Portland, published an anecdote related at a meeting of orthodox clergymen in that place by the Rev. — in which the latter in order to prove the total ignorance of the Universalists in Maine, told a silly story of which the following, (although not a copy, as I have not the *Mirror* at hand,) is the substance.

The clergyman stated, that in a country town in Maine, there was a woman who had a family of children, herself about 35 years of age, and whose father was a Universalist, — that she had been brought up in her father's family and lived there until she was married; that she had a young daughter 8 or 10 years of age who attended a school;—that the school mistress asked the child who Jesus Christ was;—that the child answered that she could not tell;—that the school mistress told her to inquire of her mother;—but that instead of telling her who Jesus Christ was, the mother was obliged to go to a neighbor and ascertain who Jesus Christ was, as she had never before heard of such a name;—that this more than heathenish ignorance was in consequence of her father's being a Universalist, he never having kept a Bible in his house, and would never suffer any but Universalist clergymen to enter his house.

Now this silly story was told by the Rev. — and published as before remarked in the *Christian Mirror*. It will be recollected that Mr. Streeter who edited the *Christian Intelligencer* at the time in Portland—came out in his next paper and challenged the preacher or any other of his associates, to prove a case of such barbarian ignorance among any of any denomination of Christians in the State, and gave the lie direct to the foolish and improbable story. The clergyman however, had told his anecdote, and he was not bound to tell whether it was true or false. It was calculated to have its effect upon weak minds and its influence against Universalists. The end he had in view was accomplished.

The writer of this article has ascertained the following to be THE FACT.

The father of the woman of 35 was a resident of the town of F. about 50 miles from Portland. He was a Calvinistic Baptist of the strictest sect. His house, during the infancy and youth of the daughter and up to the period of her marriage, was used many times each year by the Baptist Clergyman of the place, Elder Richardson, as a meeting house for a large section of the town. The father, instead of being ignorant of the Bible was more thoroughly acquainted with it and read it much more frequently and attentively to his family than almost any other person in town. It was proverbial among his townsmen, that he was more skilled in Biblical controversy and could quote passages from the Bible to sustain his doctrines with more facility than any other person in the vicinity. The daughter was an intelligent woman—and received a good school education—a woman of excellent character and a kind and benevolent neighbor. She too, about the time or a little before the Rev. Dr. — told his anecdote, had applied to the Baptist Church in the town for admission, but in consequence of there then not being a clergyman of that order in town, it was postponed.—When the anecdote of the Orthodox Dr. — was told, this lady was the mother of several promising children, resided, and had resided for many years previously within thirty or forty rods of a Congregational meeting-house over which an orthodox clergyman was settled—lived within 60 or 70 rods of the minister's house, and within 100 rods of one of the best Academies in the State—and her next door neighbor was the Preceptor of the Academy, an excellent man, and he too a minister of the Gospel.

The above statement is substantially TRUE, and can be proved.

Speculation.—The New York Courier relates that an individual in that city recently possessed real estates worth \$2000, which he exchanged for a claim to one sixth part of an estate in Baltimore, in litigation, and bore one half the expense of the law-suit, which is yet undecided. Weary of the law's delay, he disposed of his claim for the right to one fourth the receipts from the exhibition of the "Bones of the Behemoth," so called. On a promise made by the seller that the fourth of the proceeds would amount to at least \$5 a day, he gave him a sideboard, worth \$40.—Finding his hopes of golden harvest had vanished, he brought an action in the Marine Court to recover the \$5 a day, which had been guaranteed to him, but was non-suited in consequence of the agreement not having been made for any specific time. Finally, he brought his action in the Court of Common Pleas for the value of the sideboard, and was fortunate enough to recover it. So much for castles in the air.

In medicine, the chief tonics are bitter.—The misfortunes of life are intended to act as such. When a long series of prosperities have left the energies of our nature inactive—when the sun has shone so long and so brightly that we bask in its beams, well-nigh thanklessly, and with scarce a consciousness of its beauty—comes on the lowering sky of the approaching tempest—comes on sickness, the loss of friends pecuniary losses, disappointed hopes, unexpected fears—then it is that the dormant powers of our noble faculties are stimulated—our sympathies, our fortitude, our reliance on God.

"An night to stars, we lustre gives to man;

"Heroes in battle, Seamen in a storm,

"The good man in adversity admire." L. J.

POETRY.

[From the Christian Register.]
CHRISTIAN FRIENDSHIP.
Addressed to a Friend.

'Tis a Sun, forever shining,
Glorious to the Pilgrim's eye;
Brightest in the day's declining,
Dearest in the darkest sky.

'Tis a Stream, with bliss o'erflowing,
Waste and wild, its waters lave;
Flowers of heaven on earth are growing,
Watered by its crystal wave.

'Tis a Tree, forever wearing,
Sweetest bloom on barren waste;
Tree of life, forever bearing
Fruits to please the Pilgrim's taste.

Lights and stars the sky may dizen,
Fierce the night and break the shade;
When that Sun has sweetly risen,
All life's other lights must fade.

Sreams of sinful joy shall never
Flow in sweetness at his side;
Quench'd my thirst, and quench'd forever,
All untasted, let them glide.

Trees of time, though fresh and vernal,
Wintry storms shall sweep away—
This shall bloom through years eternal,
Greenest in the sharpest day.

Now that Sun is shining o'er us,
Pilgrims of a transient day;
Now that stream rolls on before us,
Fruits and flowers adorn the way.

Oh, how blest the tie that binds us,
Sweetest boon to mortals given;
Fire of love, that oft reminds us
Of a purer flame in heaven.

We must part, but not forever,
Sweeter union waits above—
Time nor death those bonds can sever,
Bands of strong immortal love.

Portsmouth, N. H. Feb. 16, 1830.

[From the Plymouth Gazette.]

THE EVENING HOUR.

There is an hour when memory dwells,
On blissful scenes too bright to last;
The heart beats high—the bosom swells
With recollections of the past.

'Tis when the shades of evening rest
Their fall upon the glowing west,
And shroud in gloom each brilliant ray,
Whose union lights the smile of day.

Calm evening hour, thy mellow tone
Awakes to life each slumbering bliss,
That erst around my boyhood shone
As pure and warm as love's first kiss.

Oh! joys that were and pleasure's gleam,
Are sunk in cold oblivion's stream;
Still, still, I dwell with fond regret;
On scenes I never can forget.

MISCELLANY.

Mr. THORNTON, editor of the Nantucket Inquirer, has proved himself a worthy successor of JENKS.—The following we find in the editorial columns of his paper of the 20th ult.

CONNECTICUT DEACON.

Ben Thoughtful was the son of pious parents, if a strict observance of the Sabbath, commencing at sunset on Saturday and lasting till the same time on Sunday, can be considered a criterion of piety.—Indeed, so powerful were the scruples of Ben's father, that his cattle were neither foddered nor watered, nor in the winter turned from their stalls, during an entire revolution of the earth; and we have heard it asserted that their loving for hay and water during Sunday, was, by the devout old Mr. Thoughtful, regarded as a kind of religious orison, breathed forth in the language of cattle to consecrate the day. It is said of Ben, (who afterwards became a deacon) yielding one Sunday to the pleadings of nature and humanity, ventured, while his father was reading the Bible, to throw a few locks of hay into the mangers of the poor suffering cattle—and not content with this act of mercy, he procured a pail in order to give to each of them a few swallows of water; but as the old gentleman looked over his spectacles and saw Ben drawing water and carrying it towards the barn, he left the good book, hastened out of the house, seized a large whip, and belaboured poor Ben most unmercifully. After returning with his son to the house, and his holy passion having subsided, he again went to his Bible, while Ben in a surly mood, sat in the corner. But at that time, Ben's heart was in a state of nature, and he felt compassion for the distressed, whether supported on two legs or four.—He also could feel a desire to preserve property on Sunday, for just before the corn was ripe the preceding autumn, a little bit of a tornado swept along one Saturday night and prostrated a few lengths of fence which separated the cornfield from the pasture; and when Ben discovered it on Sunday morning, he did not even think of the decalogue of Moses, but, like a good fellow to his father's interest, went and repaired the fence, purely with a view to save the corn from the cattle, and the cattle from the calic. This precautionary act never came to the knowledge of Ben's father, and consequently he did not get a dressing down for it.

But to return—after Ben had set in the corner till the smarts of the ox whip had somewhat abated, he asked his father if he would read those portions of Scripture which speak of pulling cattle out of pits on the Sabbath day, and watering them. This unexpected request, for a moment, disconcerted the old gentleman, but he evaded it by informing his son that the passages he alluded to contained nothing but interrogatory instruction, and not commands—and consequently were not binding.

At that time a Revival prevailed in the parish, and Ben Thoughtful was soon enrolled on the list of converts. The oil of regeneration had a powerful effect upon him. He was soon taught to believe that the warm and generous glow of youth was only the effect of his natural depravity—and that in order to be in a state of acceptance, and to understand the duties of life, all the passions implanted in his bosom by nature must be eradicated or smothered in their dawn, and that even reason, unless he passed through the ordeal of a Revival, would only serve to bewilder and lead him farther into the labyrinth of error and destruction. This the minister told him—and of course it would be im-

pious to doubt it. So rapid was Ben's (we ought now to call him Benjamin) improvement in devotion, that his future destination in the church became a general theme of conversation. He had already exhorted and appeared in supplication; but as his education had been that of a rustic, it would not do to think of making a minister of him.—From certain propensities Benjamin had manifested against the other sex, it was resolved he should be a Deacon; and in this capacity he officiated for fifteen years—paying strict attention to the Sabbath, but no attention at all to the ladies—till one Sunday, after the close of divine service, he was seen leading a horse, caparisoned for a female rider, towards the huge horse-block in front of the meeting-house. Did you ever notice the horse-blocks contiguous to country churches? They are generally made of the butt of a tree some five or six feet in diameter, about four feet in height, with two or three steps cut in the side for ascending. While Deacon Thoughtful was leading the horse with a sidesaddle on towards a horse-block of this description, every body was anxious to discover who the rider might be. All eyes were directed to a group of ladies in front of the house, when on a sudden Miss Dorothy Cheesetub tripped from the crowd, with the skirt of her changeable silk gown carefully raised and pinned before, that in riding it might neither be wrinkled nor soiled. Her ludicrous appearance to one unaccustomed to such sights, was truly laughable; but the good people of the village where the Deacon and Dorothy paid their devotions, hardly had a risible muscle disturbed on her account, but when the Deacon passed the reins over the horse's head, and attempted to push the after part of the beast nearer the block that Dorothy might be sure to land right, he was heard to say, "ride slow after you turn the corner, and I'll soon overtake you." This hint of the Deacon's to Dorothy, and the manner in which he performed the ceremonies of the horse-block, caused a simultaneous laugh among the crowd, and for a moment even the people of steady habits seemed to forget it was Sunday, and that they were contiguous to a meeting-house. The Deacon was not so much of a sap head as not to know that they were laughing at his expense, and in his eager haste to mount his own horse, either chagrin or love gave such an impetus to his agility, that he sprang quite over the saddle, and brought up sprawling on the ground the opposite side. Sunday or no Sunday, the laugh then became immoderate, but the Deacon was soon astride of his beast, which, in a shambling gait that was neither a pace, trot nor canter, soon turned the corner in pursuit of Miss Dorothy.

When the Deacon had overtaken his paragon, he thus addressed her: "Now, Miss Cheesetub, I have been thinking what the Apostle says, that a Deacon should be the husband of one wife; and if I understand the meaning of the language, while it forbids a plurality of wives to a Deacon, it also forbids him to live without any wife—and I have been thinking, Miss Cheesetub, that if you would take care of my dairy, and become Mrs. Thoughtful, how snugly we could get along together." Dorothy, who always had a great attachment to cows and milk, received the proposal in a manner so cordial, that the Deacon, forgetful that it was the Lord's day, in the elation of his spirit, essayed to kiss Dorothy on horse back, whereupon both steeds took fright, and the Deacon, with Miss Cheesetub in his arms, tumbled headlong to the earth. Fortunately, neither received any injury from the fall; and after the Deacon had brushed the dust from Dorothy's clothes, he said, we are commanded to greet each other with a holy kiss, and though I was disappointed while riding, you will not be so unkindful of the Apostle's injunction as to refuse this token of fellowship. What kind-hearted daughter of Eve was ever known to refuse a kiss from a Deacon, especially if he quoted scripture in support of his request? Miss Cheesetub did not,—and who can blame her? When rallied on the subject, the Deacon declared that he would fall from his horse any time for such a kiss; and so passionate were his feelings that four Sundays in succession were devoted to Dorothy, and then their nuptials were celebrated; but the pious Deacon was so enraptured on the evening of his marriage, that he showed no marks of wisdom except his gray hairs; and Dorothy's eyes exhibited additional lustre, when the guests praised the cake and cheese, both of which were made by her own hands. For a while the Deacon's bride so engrossed his attention, that he once forgot when Sunday came; and at another time, instead of attending to his deaconship, he and Dorothy spent a considerable part of the Sabbath in a rural ramble round the farm, gathering strawberries, &c. But the honey moon had hardly expired, before he relapsed into his former state of piety, regarding a rigid observance of the Sabbath as the only criterion that a man is fit to live or die; and the last information we received of the redoubtable Deacon Thoughtful, was, that he had petitioned to be divorced from Mrs. Dorothy C. Thoughtful, for having given birth to a child on Sunday.

HINTS TO MOTHERS.

Under this head the following extract is published in the Portland Courier. They are valuable and well timed hints. Let fathers, too, profit by them; for though less with their children than mothers, their example and carriage toward them is equally important.

In my intercourse with mothers, I have noticed particularly their various methods of family government, and the errors, to which they are most liable. I believe that

most of them may be traced to a want of patience. While the judicious mother is laudably anxious that her children should imbibe right feelings and dispositions, she should recollect, that during the first five or six years of their lives, when impressions are always the deepest and most permanent, they are preparing their little code of morals and forming their habits of action, not so much from her precepts, as her example. She should therefore look well to her own conduct, and while she is endeavoring to educate them, let her beware that she neglect not herself. Let her examine her own disposition, and if that is irritable and impatient, let her take heed that it does not betray itself in her intercourse with her children. With them, all should be calmness and consistency; nothing should appear to be the result of passion or caprice. They should always be able to see that their parent has a reason for the course of conduct she pursues.—Those parents, who are always complaining of the stubbornness and ill humor of their children, may depend upon it, the fault lies more with themselves, than they are aware, or would be willing to acknowledge. The mother is perhaps hurried and oppressed with the cares of her family, and a child commits some fault, which perhaps, at any other time, would have only elicited a slight reprimand, but now she rebukes it in terms entirely disproportioned to the offence, and the child becomes angry and turbulent, for he feels as if rebuked, not for doing wrong, but for giving his mother trouble; not for the offence he has committed, but for his mother's want of patience to bear with it; and he consequently sees not his own fault, but that of his parent. For myself, I never detect a fault in a child, or have occasion to punish one, without examining myself with the most scrutinizing severity, lest there should be something in my example to foster the fault, I am so anxious to eradicate from my child.

A Gentleman.—What makes the gentleman? The shape of the hat, the cut of the coat, and the quality of cloth he wears? Oh, how easy then to make a gentleman! Yes—we can take the veriest blackguard that walks the street. The knave, the loper, the gambler, the debauchee, and even the robber, can be made into a gentleman, by the combined skill and effort of a hatter and tailor. And it does not require half the time to do this, that is necessary for the honest laborer to earn his plain Sunday suit. But suppose those who would become gentlemen, have no money; how can they obtain the materials and pay for the work? Oh! but you may rest easy about that. The ways and means are the least difficult things to get at, in these days of unparalleled invention. Yes, by mere dint of invention. The men who fill the ground, who erect, their dwellings, who sail our ships, who make our clothes and saw our wood, can never be gentlemen, till they forsake these low employments.—If they should become gentlemen, which their means seldom will allow, how long could they remain so? Not long, for the very nature of their pursuits would ruin them in an hour. What! a gentleman with his new beaver and \$10 broadcloth, go to work; it would sink the best fortune in the country. There is, therefore, no such thing as a working gentleman. But is there not a capital error in all this? Is it not the mock rather than the real gentleman, which we have described? It is not so easy a thing to make a real gentleman; neither is it very easy to find one. The real gentleman is he who pursues some honest employment, keeps his expenditures within his income, never injures the feelings of any one unnecessarily, uses no deception, always tells the truth, and minds his own business.

EPITAPH.

The following is a copy of a remarkable inscription on a monument lately erected in Horsley Down Church, Cumberland, England.

Here lie the Bodies
of THOMAS BOND and MARY his wife
She was temperate, chaste, and charitable;
But, she was proud, peevish, and passionate;
She was an affectionate wife and tender mother;
Her husband and child, whom she loved
Seldom saw her countenance without a disgusting frown;
Whilst she received visitors, whom she despised,
with an endearing smile;
Her behaviour was discreet towards strangers;
But, imprudent in her family.
Abroad, her conduct was influenced by good breeding;
But, at home, by ill temper.
She was a professed enemy to flattery,
and was seldom known to praise or recommend;
But, the talents in which she principally excelled,
were difference of opinion, and discovering flaws and imperfections. She was an admirable economist, and without prodigality,
dispensed plenty to every person in her family;
But, would sacrifice their eyes to a farthing candle.
She sometimes made her husband happy with her good qualities;
But, much more frequently miserable—with her many failings; inasmuch that, in thirty years' acquaintance he often lamented that, amidst all her virtues,
he had not, in the whole, enjoyed two years of matrimonial comfort.
At length, finding she had lost the affections of her husband,
"as well as the regard of her neighbors,
family disputes having been divulged by servants,
she died of vexation, July 20, 1768,
aged 48 years.
Her worn-out husband survived her four months,
and two days,
and departed this life Nov. 28, 1768,
in the 54th year of his age.
William Bond, brother to the deceased, erected this stone.

AS A WEEKLY MONITOR
to the surviving Wives of this parish,
that they may avoid the infamy of
having their names handed down to posterity with a
Patch-work Character.

Beauty.—That quaint old moralist, Quarles, in his Enchiridion, gives us the following advice: Gaze not on beauty too much, lest it blast thee; nor too near, lest it burn thee; if thou like it, it deceives

thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee; if virtue accompany it, it is the heart's paradise; if vice associate with it, it is the soul's purgatory; it is the wise man's bonfire, and the fool's furnace.

TO LET.

FOR one or two years and possession given in March or April next, the valuable FARM owned by the late Gen. HENRY DEARBORN, situated in Pittston on the bank of the Kennebec, about half a mile below the Gardiner village—and has been occupied for a number of years past by Rufus Gay; containing about 240 acres of land, suitable for mowing, tillage and pasturing. It is well watered, has a good house, two barns and other convenient out houses, a young and thrifty orchard in a bearing state, producing apples sufficient to make twenty barrels of Cider. There is yearly cut from 40 to 50 tons of Hay. The fences are in good repair, and there is a good grist mill adjoining the premises.

There are for sale on the above premises, a fine full blooded BULL of the celebrated Durham short horned breed, three years old; also two yokes of likely half blood steers coming two and three years old; one heifer do. coming two years; and four Bull Calves, also half blooded. Likewise sixty Merino and Saxony Sheep. For terms apply to R. GAY, on the premises.

Nov. 2, 1829. 45
KENNEBEC TAVERN,
South Side Market Square, W. C. Street,
AUGUSTA.

THE subscriber respectfully informs his friends and the public generally, that he has taken the above well known establishment, lately occupied by G. W. PERKINS, Esq. where he solicits their patronage.

In addition to the house as heretofore occupied, he has connected the large room in the front part of the building lately occupied by Capt. W. E. HARRIMAN as a store, and the whole is fitted up in a handsome and commodious style, and furnished with entire new furniture. Its location renders it very convenient for the gentleman of business, and pleasant for the traveler; and from the improvements which have been added, and the attention which will be paid to his customers, the subscriber feels justified in anticipating a share of public patronage.

BOOKS of all the Stages arriving in this town are kept at the Bar, where those who wish to take passage in either can enter their names, and the driver will be notified without further care or trouble to the passenger. Any information relating to Stages or Steam-Boats will always be given with cheerfulness.

W. F. BROWN.

THE FAMILY READER.

THE FAMILY READER, edited by Seba Smith, Jr. is published every Tuesday, at the office of Shilley & Lyde, Exchange-street, Portland, at one dollar a year, payable in advance, or one dollar and twenty-five cents if payment is delayed beyond three months. It is intended for a useful and interesting family miscellany; to contain no word or sentence improper to be read by any person in any circle; to be free from party politics and personal strife; no advertisements to be admitted, but the whole paper to be filled with interesting and useful reading; such as news in general, foreign and domestic; proceedings of Congress, of the State Legislature; Literature, Morality, Health, Economy, Farming, Gardening, Mechanics, Education, Domestic Management, &c.

Any person who will procure seven subscribers for whom he is willing to be responsible, shall be entitled to one year's subscription.

Letters, post paid, to the Editor or Publishers will receive due attention.
Portland, Dec. 17, 1829.

THEOPHILUS P. CHANDLER,

ATTORNEY AT LAW,
GARDINER, (Me.)
(Office near the Bank.)

Dec. 1, 1829. 49.

JOURNAL OF HEALTH.

PUBLISHED twice a month, \$1.25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'L COLMAN, Portland, Agent for Maine. Jan. 5.

PROSPECTUS.

MARSH, CAPEN & LYON, propose to publish a

Periodical work, entitled
THE UNIVERSALIST EXPOSITOR;
and in pursuance of this purpose, they have engaged
MOSES BALLOU, and MOSES BALLOU, 2D AS
EDITORS.

While so many Universalist Papers are already in circulation, what is the need, it may be asked, of another publication on their plan? We answer, None; for we heartily concur in what appears the common opinion, that those Papers are so conducted as to perform, with much success, all the service which naturally comes within their sphere.

But it should be remembered that they are not adapted to all purposes. There are subjects, and those of high importance, that cannot be advantageously exhibited in a popular weekly paper, devoted to the passing events and immediate concerns of the day, and often suffered, like other newspapers, to "perish in the using." And it is thought that our denomination, now so widely extended and fast increasing, needs some publication of convenient form, as a safe depository for the more labored Essays, for systematic Discussions on doctrine, and for occasional Reviews of such Works as are peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is proposed to answer this purpose, without interfering with the usual course of our Weekly Religious Journals, and without superseding their use. Its distinct character may be sufficiently understood from the following plan: It will consist chiefly of

Dissertations on several points of Biblical Literature;
Critical Interpretations of Texts;
Explanations of Scriptural Phrases and Subjects;
Doctrinal Discussions; and
Expositions, both illustrative and historical, of Religious Truth in general.

Such are its principal objects. It will, however, contain, when occasion shall demand, Reviews of Religious Works, and, at times, such Sermons as shall be judged of lasting, as well as of immediate interest.—The embellishments of Poetry will not be wholly neglected; of which the best original pieces which our resources afford, will be selected for insertion.

Of such a work the language should be correct, and the style at once plain and engaging. How far it will attain these excellences, remains to be proved. Of its typographical appearance we may promise with more certainty, that it shall equal in neatness and beauty that of the most respectable Reviews printed in this country. And we indulge the hope that the execution, both of the pen and of the press, will be such as not to dishonor our attempt; and that by opening new fields of investigation, and by more thoroughly exploring some which have been already surveyed, our work may be the means of increasing the number who see and testify that the Father sent the Son to be the Saviour of the world.

CONDITIONS.

I. The UNIVERSALIST EXPOSITOR will be published in Numbers, stitched in printed covers, containing sixty-four pages each, on superior paper, and with Small Pica type.

II. It will be published on the first of every other month, making six Numbers in the course of the year, at Two Dollars per annum, payable on the delivery of the first number.

III. The first Number will appear on the first of June next, if sufficient encouragement is received.

IV. Any person becoming responsible for six subscribers, shall receive the seventh copy gratis.

N. B. The Publishers hope to obtain a patronage sufficient to enable them to pay for such original communications as shall be received and inserted.

Editors who are friendly to the proposed work, will promote its interests, and the cause to which it is devoted, by giving this Prospectus an insertion in their papers.

Subscription Lists must be returned by the first of May. All Communications must be addressed (post paid) to MARSH, CAPEN & LYON, 362 Washington-street, Boston. Feb. 1830.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally. Advice respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE,

Boston, October 1, 1829.

REFERENCES.

Messrs. Cram & Cahoon, } Portland.
Benj. Willis, Esq., }
Dr. Benj. Prescott, Bath,
William Stacy, Esq., } Wiscasset.
Messrs. J. & B. Young, }
Mr. Jos. B. Bridge, } Dresden.
Mr. L. W. Lithgow, }
Mr. James Bowman, } Gardiner.
Messrs. W. R. Babson & Co., }
E. H. Lomlard, Esq., } Hallowell.
Hon. James Bridge, }
Chas. Williams, Esq., } Augusta.
Messrs. Vose & Bridge, }
James Hasty, Esq., } Waterville.
Messrs. Demah & Smouse, } Wadoborough.
Mr. Charles Miller, }
Wm. McLellan, Esq., } Warren.
John Gleason, Esq., } Thomaston.
John G. Paine, Esq., }
Samuel Jacobs, Esq., } Camden.
Messrs. Mayo, Hazeltine & Co., } Belfast.
John Angier, Esq., }
W. G. Crosby, Esq., }
Jos. W. Folson, Esq., } Bucksport.
Messrs. Fiske & Billings, } Bangor.
S. & J. True, }
Mr. John Fuller, Carmel.
Joseph A. Wood, Esq., } Ellsworth.
Mr. James Moore, Steuben.
Mr. W. R. H. Bowles, } West Machias.
Mr. Samuel Mowry, Lubec.
Samuel Stevens, Esq., } Eastport.
Frederick Hobbs, Esq., }
Messrs. Wm. Delesdernier & Co., } Calais.
Otis L. Bridges, Esq., }
copied. 42.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE, Gardiner, Nov. 21, 1829. 46

COPARTNERSHIP.

GEO. EVANS AND BENJAMIN F. DEANE, Counsellors and Attorneys at Law, HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner. Oct. 1829.

PRINTING

Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at a time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.

AGENTS

FOR THE CHRISTIAN INTELLIGENCER

MAINE.

C. Bridgman, Esq. P. M. West Mead.
Newell Bean, Bangor.
G. M. Bantleigh, Esq. P. M. Dexter.
Rev. B. B. Murray, Daresbury.
J. B. Bridge, Esq., Daresbury.
Charles Bartlett, Westbrook.
A. Buswell, Esq. P. M. Salton.
Elder J. Colley, Jr. Gray.
Hon. J. Collins, P. M. Anson.
Rev. G. Bates, Turner.
James Curtis, Camden.
E. Cobb, Union.
Joseph Cox, Westbrook.
John Elliot, Bath.
Thomas Goodale, Bucksport.
Moses Hodson, Esq. P. M. Levant.
Col. S. Whitmore, Kirkland.
Moses Howard, Brownfield.
S. B. Locke, Buxton.
J. McLean, Esq. P. M. Brunswick.
S. Bailey, Jr., Esq. P. M. Freeport.
Capt. D. M. Cobb, Hallowell.
Capt. B. Neal, Hallowell.
J. Osborn, Jr., Esq. P. M. Kennebec.
Capt. D. Bucknam, Saco.
Peter Osgood, Esq. Belfast.
A. S. Patten, Dover.
Dr. J. Prescott, Seabrook.
Dan Reed, Esq. P. M. Lewiston.
G. E. Smith, Esq. Newfield.
F. O. J. Smith, Esq. Portland.
H. Sampson, Bowdoinham.
Col. C. Savage, Farmington.
J. Shorey, Esq. P. M. Jonesboro'.
George Smith, Esq. Readfield.
W. F. Tillson, Thomaston.
Nathaniel Wilson, Castine.
Aaron Wagatt, Esq. Mt. Desert.
S. A. Whitney, Esq. Lincolnville.
W. H. Woodbury, Esq. P. M. Minot.
Rev. J. Woodman, New Gloucester.
R. Rankins, Frankfort.
J. B. Wase, Esq. Addison.
J. Hockey, Freedom.
S. Hopwood, Waterford.
J. Hutchins, Exeter.
L. Eaton, Esq. P. M. Eddington.
Rev. H. Hawkins, Fryeburg.
Col. Aaron Parsons, Buckfield.
Samuel F. Fuller, East Livermore.

NEW-HAMPSHIRE.

C. D. Ayres, Esq. P. M. Upper Gilmanton.
H. G. Brown, Exeter.
K. Shelton, Portsmouth.
S. C. Stevens, Dover.
Arad Taylor, Claremont.
G. Wetherell, Bath.
Rev. F. C. Swain, Hopkinton.

MASSACHUSETTS.

Rev. W. Balfour, Charlestown.
Rev. T. G. Farnsworth, Haverhill.
Philip Osgood, Salisbury.
Elisha Odlin, Salem.
E. S. Upton, Esq. Danvers.
Rev. R. Streeter, Shirley.
VERMONT.
Rev. W. Skinner, Proctorville.
L. Taylor, Newfane.
S. Walbridge, Esq. Bennington.

S. W. Wheeler, Providence, R. I.

Hon. B. Clark, Malone, N. Y.

Z. H. Simpson, Esq. P. M. Hallowell, N. CAROLINA.

C. D. Learned, Esq. Columbia, MISSISSIPPI.

Nash Prescott, Esq. Memphis, TENNESSEE.

M. P. Spear, Cincinnati, OHIO.

Benjamin Lock, French Grant, OHIO.

E. Clark, Hellen, PENNSYLVANIA.

Charles Foster, Jamestown, VIRGINIA.